

Tawheed Class #18

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CLASS EIGHTEEN

Today Inshaa Allah we are going to start the Second Matter of Chapter Two. Last week we finished off the First Matter in Chapter Two, and today Inshaa Allah we will start the Second Matter of Chapter Two and we will try our best to finish it.

THE SECOND MATTER: SHIRK AL-ULOOHIYYAH

The author says:

الثَّانِيَةُ : أَنَّ اللَّهَ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ

Allah is not pleased that anyone should be a share in worship with Him. Allah is not pleased with that.

لَا مَلَكٌ مُقَرَّبٌ

Neither an angel.

وَلَا نَبِيٌّ مُرْسَلٌ

Not any Prophet or Messenger that is sent.

Then he says:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

﴿الجن: ١٨﴾

And the mosques are for Allah (Alone), so invoke not anyone along with Allah. (Surat al-Jinn: 18)

He quotes the verse of Allah and we will get to that verse at the end of the class.

So that is the Second Matter of Chapter Two – that Allah is not pleased that anyone should have any share of worship besides Him in matters of worship.

INTRODUCTION ON TAWHEED AND SHIRK

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

﴿النحل: ٣٦﴾

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taaghoot (all false deities, etc, i.e. Do not worship Taaghoot besides Allah)." (Surat an-Nahl: 36)

The common denominator among the messages of the Messengers and Prophets Allah sent is Tawheed in Allah. The verse says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ

And verily, We have sent among every Ummah (community, nation).

Every Messenger came with this. The details were different. Some fasted from talking and it is prohibited in our religion, but there is no doubt that the common denominator is Tawheed in Allah.

In this matter, the author is saying Allah is not pleased with Kufr and Shirk. What Allah is not pleased with should never be anything for a believer to be pleased with. What pleases and displeases a believer must come from what pleases and displeases Allah. One who is a true believer loves that which Allah loves, one hates that which Allah hates and one is angered at that which angers Allah.

When one gives any share in his worship to other than Allah, that is Shirk al-Uloohiyyah (شرك الألوهية). Here the author did not say Shirk al-Uloohiyyah, but giving a share of your worship to other than Allah is Shirk al-Uloohiyyah and the author clearly meant Shirk al-Uloohiyyah.

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿الشعراء: ٩٧﴾

By Allah, we were truly in a manifest error. (Surat ash-Shu'araa': 97)

Allah quotes a conversation the people in Hell have. They say by Allah, we were truly in great and manifest error. Why?

إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ ﴿الشعراء: ٩٨﴾

When We held you (false gods) as equals (in worship) with the Lord of the 'Aalameen (mankind, Jinns and all that exists). (Surat ash-Shu'araa': 98)

They are telling their false gods we held you false gods as equal in worship with our Lord of the 'Aalameen. These people who this verse is talking about are not those who make partners to Allah in Allah being the Creator, Sustainer, Provider, Giver, the One who gives life and the One who gives death, or that he had a share in His Kingdom. That is Tawheed ar-Rububiyyah. They had no issue with that and the ones the verse is talking about had Tawheed ar-Rububiyyah. The verse is talking about those who had an issue in this matter that we are talking about today. These are people who made partners to Allah in their worship going up to Allah. They made Shirk in their acts going to Allah. In their love, submission, humility, intercession and prostration to Allah, they made a share to other than Allah.

Shirk is the biggest calamity committed on the face of this earth at all times and all places. Shirk is the biggest type of oppression. Shirk is the biggest form of ignorance. The opposite is Tawheed and Tawheed is the peak of justice. Tawheed is the most honourable of all knowledges and sciences.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...

﴿النساء: ٤٨﴾

Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases. (Surat an-Nisaa': 48)

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...

﴿النساء: ١١٦﴾

Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that. (Surat an-Nisaa': 116)

Twice in Surat an-Nisaa'. Allah will not forgive that partners should be set up with Him in worship. This is in Tawheed al-Uloohiyyah.

Allah told us:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿الزمر: ٦٥﴾

And indeed it has been revealed to you (O Muhammad sallallahu ‘alayhi wa sallam), as it was to those (Allah’s Messengers) before you: “If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.” (Surat az-Zumar: 65)

This is talking to the Prophet sallallahu ‘alayhi wa sallam and to Messengers. Not to me and you, so imagine how the situation is going to be for us. You will certainly be among the losers if you commit Shirk. Allah told every Messenger including our Prophet Muhammad sallallahu ‘alayhi wa sallam and those before him that if you commit Shirk, your deeds will be erased and you will be among those who are losers.

Tawheed is essential. An authentic Hadith in Sunan at-Tirmidhi and Muslim:

أَنْسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : يَا ابْنَ آدَمَ ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي ، غَفَرْتُ
لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي

This is the wording of the one in Tirmidhi and the wording in Muslim is slightly different. O son of Aadam, as long as you invoke Me and plead and make Du’aa to Me, I will forgive whatever you have committed and it is not much for Allah. He says it is not much for Me. This is a Hadith Qudsi.

يَا ابْنَ آدَمَ ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي ، غَفَرْتُ لَكَ
عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي

O son of Aadam, if your evil deeds reach the limit of the sky and then you ask Me for forgiveness, I will forgive you and it is not much for Allah.

يَا ابْنَ آدَمَ ، لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطِيئًا ، لَا تُشْرِكُ بِي شَيْئًا ، لَا تَيْتُكَ
بِقُرَابِهَا مَغْفِرَةً وَلَا أُبَالِي

O son of Aadam, if you come forth with the earth full of errors, mistakes and sins, and you meet Me while you do not associate anything or anyone with Me, I will bring forth My forgiveness for you and it is not much for Allah.

Tawheed is the massive weight that if a drop was placed on mountains of sins, it will erase and eliminate it. Another authentic Hadith in Sunan at-Tirmidhi on the authority of Abu Hurayrah radhiallahu 'anhu – Allah will save a man from this Ummah who stands before Him with a record of sins that fill ninety nine books or registries. Each book or each registry of those ninety nine goes and extends as far as the eye can see. He stands before Allah and Allah asks him did the angels wrong you? He says no. He confesses the truth. His sins outweigh his deeds and then Allah will order them to bring a card that has the word of Tawheed on it (Laa Ilaaha Illallah). Tawheed will outweigh the rest. The Prophet sallallahu 'alayhi wa sallam said nothing is of any weight with Allah's name but the word of Tawheed. The word of Tawheed outweighs everything. Tawheed is heavy and that is why we study it. An ounce of Tawheed hurled against sins knocks out its brain and its head into the dust. And obviously just like Tawheed is the bright of the brightest, Shirk is the dark of the darkest.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۖ
أَلِلَّهِ مَعَ اللَّهِ... النمل: ٦٢ ﴿

Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any Ilaah (god) with Allah? (Surat an-Naml: 62)

Is there other than Allah that does that? A rhetorical question that does not need an answer. It is a statement. Wallahi, there is no Lord other than Allah that relieves the distressed and removes the evil. It is only Allah. It is only Allah who hears the footsteps of a black ant on a black stone in the deep, darkest of all nights.

Tawheed is to ask Allah and Tawheed is to seek aid in Allah and only Allah. Tawheed is to know what the Prophet sallallahu 'alayhi wa sallam taught that child Ibn Abbaas who was still young. If the universe in its totality came together against you in something that Allah did not write for you, it will not happen. Nothing will happen for you or against you except that which Allah wrote for you, even if the whole world came against you with all their resources. That is Tawheed.

It is sufficient to know that fear of Shirk should be in the hearts of every believer. That is how important Tawheed is. It was the fear of the man who demolished the statues and the one we call Millat Ibraheem (Ibraheem 'alayhis-salaam).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

﴿إبراهيم: ٣٥﴾

And (remember) when Ibraheem said: “O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.” (Surat Ibraheem: 35)

Ibraheem made Du’aa. Millat Ibraheem, Haneefan, the man Ibraheem ‘alayhis-salaam.

Ibraheem at-Taymi said if the reviver of Tawheed Ibraheem ‘alayhis-salaam (Millat Ibraheem) was worried and he made Du’aa out of fear of Shirk, then who can be safe from it? I ask you by Allah, how many of you ever made Du’aa to be free and safe from Shirk al-Uloohiyyah?

On his deathbed, Ya’qoob was afraid over his descendants as well.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي

قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا

وَنَحْنُ لَهُ مُسْلِمُونَ ﴿البقرة: ١٣٣﴾

Or were you witnesses when death approached Ya’qoob? When he said unto his sons, “What will you worship after me?” They said, “We shall worship your Ilaah (God - Allah), the Ilaah (God) of your fathers, Ibraheem, Isma’eel, Ishaaq, One Ilaah (God), and to Him we submit (in Islam).” (Surat al-Baqarah: 133)

On his deathbed, he said to his sons what are you going to worship after me? When one is on his deathbed, he only speaks of serious, essential and important matters. He is a Messenger and his worry on his deathbed is whether the children who he raised are going to be on the Tawheed or not. When they said:

نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ

مُسْلِمُونَ

“We shall worship your Ilaah (God - Allah), the Ilaah (God) of your fathers, Ibraheem, Isma’eel, Ishaaq, One Ilaah (God), and to Him we submit (in Islam).”

It brought ease to him. That is what he wanted on his deathbed.

SHIRK AL-ULOOHIYYAH

There is Shirk in giving partners in Uloohiyyah, there is Shirk in Rububiyyah, and there is Shirk in Asmaa' and Sifaat. Each one of them has Shirk. Since it was possibly a common epidemic during the time of the author, he specified this Shirk as the Second Matter of Chapter Two. He said it is Shirk in Ibaadah, which automatically means Shirk al-Uloohiyyah. Worship must be only for the sake of Allah. Everything in this Sharee'ah considered worship must be for the sake of Allah. Worship is all matters of the heart, worship is matters that you say and worship is actions. They all must be for Allah and solely for Allah. Whoever gives a portion of worship to other than Allah has fell in major Shirk.

Now let us break down Shirk in Uloohiyyah and we will divide it into three types.

THE FIRST TYPE: ASSOCIATING A PARTNER TO ALLAH

The first one is whoever thinks Allah is worthy of being worshipped, but puts a partner to Him. For example, like those who claim 'Eesa is the son of Allah. That is simple and clear, and everyone in this Ummah knows that is clear-cut Shirk. That is the first type.

THE SECOND TYPE: GIVING A PORTION OF YOUR WORSHIP TO OTHER THAN ALLAH

The second type is a little bit more problematic. Its details are a problematic area to many of this Ummah. It is to give a portion of your worship to other than Allah, like a portion of your heart worship to other than Allah, a portion of your saying, your money or your Ibaadah to other than Allah. This has many forms and we are going to take examples.

SHIRK IN DU'AA AT-TALAB

The first example is Shirk in Du'aa. Du'aa is when you ask Allah and Du'aa when you ask Allah is Du'aa at-Talab (دعاء الطلب). Seeking from Allah directly is Du'aa at-Talab.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ... ﴿غَافِرٌ: ٦٠﴾

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation)." (Surat Ghaafir: 60)

So Du'aa at-Talab is when you ask Allah directly for something and you verbally say it.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

And the mosques are for Allah (Alone), so invoke not anyone along with Allah. (Surat al-Jinn: 18)

The verse that we will get to at the end of this class Inshaa Allah Ta'aala, which the author uses.

Du'aa is the biggest means to get what you want of good and save you from evil. Whoever does not ask Allah asks creation. The Prophet sallallahu 'alayhi wa sallam said in the Hadith:

الدُّعَاءُ هُوَ الْعِبَادَةُ

Du'aa is worship. It is so important that he made it as if it was all of worship, but that is to draw attention to how essential it is.

The Prophet sallallahu 'alayhi wa sallam said to Ibn Abbaas:

إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ

When you ask, ask Allah. He taught that to a young boy to raise him on the upbringing of Tawheed.

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ

إِذَا هُمْ يُشْرِكُونَ ﴿العنكبوت: ٦٥﴾

And when they embark on a ship, they invoke Allah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. (Surat al-Ankaboot: 65)

When the Mushrikeen used to embark on a ship, it was a nightmare back then. The ship was probably not structured all that well, the winds come, and the currents and waves, so they begin invoking Allah and making their faith solely for Allah, even though they were Mushrikeen. Allah would answer them even though Allah knows beforehand from His 'Ilm al-Ghayb that when He brings them to safety, they are going to give a share of their worship to other than Allah. He knows that and He still answered them when they had pure Tawheed in Du'aa. They had full faith and Tawheed just at moments of distress and Allah

answered them. Allah knew that they are going to go back to their old ways once they hit the shore, so do you think He will let your Du'aa down when you make it and your intention is perfect and your whole life is on Tawheed, not just moments of distress or hardship.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ
الظَّالِمِينَ ﴿يُونُسُ: ١٠٦﴾

“And invoke not besides Allah, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Dhaalimoon (polytheists and wrongdoers).”
(Surat Yunus: 106)

Allah tells His Prophet do not invoke anyone besides Allah. He will not profit or harm you and if you do, you will be among the wrongdoers. In fact, Allah described those who make Du'aa to other than Allah as the worst of the worst. They are classified by Allah as the worst of the worst.

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ
وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿الْأَحْقَافُ: ٥﴾

And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? (Surat al-Ahqaaf: 5)

Shirk in Du'aa basically has four forms or four examples. The first one is to ask from creation what only the Creator Allah can do, and that is the major Shirk. The creation that they ask could be dead or alive, it could be a Messenger, it could be one who they assume is a Wali and it could be a king or a Jinn. Asking a dead to cure an ill person is automatic Shirk Akbar. Asking for victory over enemies, to remove a calamity, bring rain or any matter that only Allah can do is major Shirk. It takes one out of Islam because he believed the creation has power only Allah has. He gave a share of his worship to other than Allah.

The first one would be someone asking the alive. The second one would be someone asking the dead. It could be a Wali that is dead or whatever. The third one is asking one who is not present, thinking he will help or know of your situation. By you asking that he hears, you give him power that while he is dead he can hear, know what is going on and help you. That is also major Shirk. A fourth example is to place mediators between you and Allah in Du'aa, thinking Allah will not answer directly and rather that He needs a mediator (the messenger between you and Allah). That is the Shirk of Quraysh. They claimed that the statues they

used to worship were of righteous people, and they needed those statues to get their righteous people who had died to get the Du'aa to Allah, as mediators between them and Allah.

And do not say this is something this Ummah does not do. When I was young in Madinah and before they had companies to clean the Haram, they had maybe about thirty or forty individuals that they paid to clean the Haram. One was somewhat crippled, he was from Yemen and he would come and talk to my father as I memorised Qur'an in the Haram. My father of course would ask him what he cleans up and he was the one in charge of cleaning the Hujrah of the Prophet sallallahu 'alayhi wa sallam. He would go inside behind the brass walls that you see and he would clean over there behind the brass cage. I remember as a child I heard it – he said we pick up bags and bags of trash from people who throw in letters to the Prophet sallallahu 'alayhi wa sallam asking him, they send pictures of themselves, their kids or their daughters, asking to fix their marriage. That is going to the Prophet sallallahu 'alayhi wa sallam and that is major Shirk in itself.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا
لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ... ﴿الزمر: ٣﴾

Surely, the religion (i.e. the worship and the obedience) is for Allah only. And those who take Awliyaa' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allah." (Surat az-Zumar: 3)

The worship and obedience is only for Allah. Allah wants it pure. Allah quotes those who did Shirk as saying we take Awliyaa' (protectors and helpers), lords and gods besides Him, and we worship them only that they may bring us closer and near to You. That is their purpose. Actually the Shirk of Quraysh was at a lesser level of Shirk than some of the Shi'ahs and some of the Sufis, and some of the ignorant masses who think and have hope, love and Du'aa in Imaams and supposedly Awliyaa' in their graves.

SHIRK IN DU'AA AL-IBAADAH

The second category of Shirk al-Uloohiyyah is Du'aa al-Ibaadah (دعاء العبادة) and this one has a whole list under it. Du'aa at-Talab means to directly invoke Allah and directly ask Allah. For example, O Allah forgive me. This is the one we all call Du'aa. O Allah, make me happy, grant me and give me this and that or take away this hardship from my life. That is Du'aa at-Talab and then you have Du'aa al-Ibaadah. Du'aa al-Ibaadah is all other forms of worship to Allah. You have to know these terms in the books of the 'Ulamaa. It is all other forms and

shapes of Ibaadah. Ibaadah of the heart, the saying, the action, fear, hope, love, Salah, fasting, sacrifice, reciting Qur'an and praising Allah are all the second form (Du'aa al-Ibaadah).

Why is it called Du'aa though? Because in reality, worshippers do these worships seeking something from Allah. They are not directly invoking Allah (unlike the first form Du'aa at-Talab), but they do them seeking something from Allah. Du'aa al-Ibaadah is all other forms of Ibaadah and one does those worships for the sake of reward or fear of punishment. It may not be a direct invocation asking Allah for something, but his status when he does the worship is that he wants something from Allah. Du'aa at-Talab is where one asks Allah for matters He can do. Du'aa al-Ibaadah is like you making Salah out of fear from Hell or to enter Jannah. Du'aa at-Talab is when you raise your hands and Du'aa al-Ibaadah is all other forms of Ibaadah. We will take some examples on Shirk in this matter (Du'aa al-Ibaadah), which is all other forms of Ibaadah.

SHIRK IN INTENTION

The first one is Shirk in one's intention or purpose.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿هُود: ١٥﴾

Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. (Surat Hud: 15)

They will have nothing in the life after. This Shirk is found in the Munaafiqeen and it is Nifaaq Akbar. We are not talking about the minor Nifaaq, but the major Nifaaq. No one appears as a Muslim to the public yet has no Islam in his heart except a Munaafiq and it is major Nifaaq. They are the hypocrites in the principle of Imaan, not in the details or minor stuff.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿البقرة: ١٤﴾

And when they meet those who believe, they say: "We believe," but when they are alone with their Shayaateen (devils - polytheists, hypocrites, etc), they say: "Truly, we are with you; verily, we were but mocking." (Surat al-Baqarah: 14)

When they go back to their Shayaateen, they tell their friends we are with you. These are the hypocrites in the principle of Laa Ilaaha Illallah (the major hypocrisy). Some of them may even be hypocrites in details as well. Some of those who fall under this Shirk in Niyyah who are hypocrites in the major hypocrisy may also have Shirk in details of Ibaadah.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا
كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿النساء: ١٤٢﴾

Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little. (Surat an-Nisaa': 142)

When they stand up for Salah, they stand up with laziness and to be seen and noticed. These are the people who are classified as a combo classification of Shirk and Munaafiqeen. There is Shirk, but their Shirk also has an aspect of the major Nifaaq to it.

That is the overall picture of Shirk in Niyyah, but there is some notes that one should know under the Shirk of Niyyah. One of those notes is some Muslims on Tawheed perform deeds for the sake of Allah, but the reward that he wants for that is something in this life. He possibly wants wealth, he wants protection, he wants a happy life or maybe a cure for his child. That is his sole objective. He is doing it for the sake of Allah, but his sole objective is not reward. His sole objective is to do it for this matter. The ruling on that is one is given his reward and Thawaab (ثواب) in this life. He wants a low worldly matter, no matter how high one might think it is, and he gets the reward in this life. He did not do it for other than Allah, otherwise it would be major Shirk. His full intention was for Allah, but he wants the reward for some worldly matter totally. He wants his total reward to be re-compensated in this life.

A second note is worse than the first, which is one who does that to show off and not for something in return in this life. This is the Shirk al-Asghar that we talked about last week and we spoke about it at the end of last week. I want to stay focused on our topic which is Shirk al-Uloohiyyah (the major Shirk), but I have to pinpoint these little matters so you get the understanding of the major Shirk. A third note is those who do deeds for wealth and profit. For example, they go do Hajj on the behalf of others to make money. To migrate from one area to another, not for the sake of Allah but to marry a woman. These are somewhat wiser than the previous category because at least they got some money out of it, but all that falls under Shirk al-Asghar and he gets his deeds in this life.

The fourth one is deeds sincerely for Allah with no deficiency in it, but that person has a matter or a status in which he is on major Shirk. For example, one who says 'Eesa is the son

of Allah. Ta'aal Allahu 'An Thaalika 'Aluwan Kabeeraa (تعالى الله عن ذلك علواً كبيراً). He gives charity or does some good for the sake of Allah, but he is on a status of major Shirk. They have deeds that are genuinely and truly for the sake of Allah, but they are on a status of major Shirk. Another example is those who become apostates and then do some kind of minor deed for the sake of Allah. They may get rewarded with wealth, kids, a happy life, fame or whatever it may be, but there is nothing in the life after.

A fifth note on this matter is if one does Salah, Zakah and Hajj seeking the life after, and then he did some matters for this Dunya. He did some matters to show off. He is whatever ends up as more on the scale. That falls under minor Shirk and I refer you to the class last week on minor Shirk. The difference between Shirk Akbar (major Shirk) and Shirk Asghar (minor Shirk) is that with major Shirk, one will be in Hell forever and he demolishes his Deen. For a believer, minor Shirk demolishes the deed. One demolishes the Deen and one demolishes the deed.

SHIRK IN LOVE

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ... ﴿البقرة: ١٦٥﴾

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). (Surat al-Baqarah: 165)

Ibn Zayd said these are the Mushrikeen who associated partners to Allah and loved them as much as they loved Allah.

There are different types of love and we have to take some notes on love. Mahabbah

Waajiba (محبّة واجب) is obligatory love. The love of Allah, the love of the Prophet

Muhammad sallallahu 'alayhi wa sallam, and to love that which the Prophet sallallahu 'alayhi wa sallam and Allah subhaanahu wa ta'aala love. This is the complete type of love for Allah and you have to have the complete type of love for Allah. Like in this matter that we are studying – if you note the wording of the author, he said Allah dislikes Shirk. The meaning is you must dislike it as well and you must stay away from it.

The second type of love is Mahabbah Tabi'iyyah (محبّة تبعية), which is natural love. For example, natural love for food for one who is hungry, and love for water for one who is thirsty. This love is permissible but even this type of love cannot be love of ennoblement,

glorification or humility, and that which is equal to the love of Allah or above the love of Allah. The third one is Mahabbat Rahmah Wa Ishfaaq (محبة رحمة وإشفاق), which is love of mercy, sympathy and compassion. This is like the love of a father for his child and the love of a mother for her child or vice versa. For this to be permissible, it must not be love of ennoblement, glorification or humility, or be equal or above the love of Allah (just like the second category of love). If it goes equal or above the love of Allah, then it falls under the verse in the Qur'an:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ
اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾ التوبة: ٢٤

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Faasiqoon (the rebellious, disobedient to Allah). (Surat at-Tawbah: 24)

The next type of love is Mahabbat Uns Wa Ulf (محبة أنس وألف), which is love of amiability.

You find two Muslim brothers who love each other for the sake of Allah, but there is also a common interest between them like maybe knowledge, maybe they are business partners or maybe they travel with each other. I mentioned four types of love so far. The last three are normal and they are not Shirk. If someone has it, he is not considered as one who has Shirk in the love of Allah. It is permissible as long as it is not love of ennoblement, glorification or humility, and that which will be equal, similar or above the love of Allah. The Prophet sallallahu 'alayhi wa sallam loved sweets, he loved honey, he loved his wives and he loved cologne. Aishah was his most beloved wife, he loved the Sahaabah and the most he loved out of the Sahaabah was Abu Bakr as-Siddeeq. This is not pertaining to Walaa' and Baraa', but we will talk in the future Inshaa Allah about Walaa' and Baraa'.

The fifth category of love is Mahabbah Shirkiyyah (محبة شركية), which is love that is Shirk. It is special love that is only suitable for Allah. If one loves other than Allah with the love that must only be for Allah, then he has committed major Shirk (Shirk of that type which Allah

will not forgive). This love of worship that we are talking about is love that entails and requires humility, humbleness, submission, surrender, glorification and ennoblement, which only belongs to Allah. One who gives this kind of love to other than Allah has committed major Shirk. If one gives this to other than Allah, he committed the major Shirk.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ...

﴿البقرة: ١٦٥﴾

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. (Surat al-Baqarah: 165)

In a nutshell, love that requires complete obedience, submission, dedication and sacrifice over and above everything else is love for Allah. That is the love in which the Mushrikeen associated other than Allah with Allah subhaanahu wa ta'aala.

SHIRK IN FEAR

Allah subhaanahu wa ta'aala said:

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُمْ مُّؤْمِنِينَ

﴿آل عمران: ١٧٥﴾

It is only Shaytaan that suggests to you the fear of his Awliyaa' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad sallallahu 'alayhi wa sallam)]; so fear them not, but fear Me, if you are (true) believers. (Surat Aali 'Imraan: 175)

This is what the Mushrikeen used to do to the believers to try to get them to fear their statues or their dead, who they call dead saints or Awliyaa'.

Fear has three types. The first one is al-Khawf ash-Shirkee (الخوف الشركي), which is fear that is Shirk. That is to fear a human or a creation with honour, love, humility, glorification and ennoblement, as you would Allah. That is like the fear of a dead person with love and honour – that he can harm, curse or benefit you. It is like fear of a statue or a dead – that he may take your wealth or money, he may be upset at you or take away your blessings.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

﴿التوبة: ١٨﴾

The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform As-Salat (Iqaamat as-Salat), and give Zakat and fear none but Allah. It is they who are on true guidance. (Surat at-Tawbah: 18)

Khashyah (خشية) is fear with honour. It has with it honour, reverence and love in a worship fashion. To fear from other than Allah in this manner (that one will be touched by harm by a creation) or have fear of powers that only Allah has is major Shirk. For example, if one claims Allah gave a living or a dead saint Shafaa'ah or some power to do that which only Allah can do, then that is Shirk in Khawf. If one claims that saint or whatever it may be got those powers on his own and Allah did not give it to him, that is the same thing. He can bring him poverty or he can bring him illness – fear of that is also major Shirk, whether they think Allah gave it to them or that those Awliyaa' attained that power on their own.

This is what the Mushrikeen thought of their statues and their idols. We do not have time to give many examples, but it resembles the Shirk that you see in some Muslim societies today. It resembles this very much. This is what the grave worshippers of the Ummah do today. They fear those who possibly may have been righteous throughout their life, but they are now in their grave and people worship them in a way. Sometimes it is evil people in the grave and sometimes it is actually no one in the grave. They fear them like they fear Allah or possibly fear them more than Allah. How so? Let me give you a detailed example of how.

You go to someone and he will give you probably a hundred oaths by Allah on a lie. If you say give me an oath by Sitna Zaynab, someone who they claim is a Wali or a Waliyyah or someone they cherish, he will consider that saint as having more power than Allah and he will not give you an oath by him on a lie. Why? For the sole reason that in his heart, the love for that Wali is more than the love of Allah. His fear of that Wali and the power he may inflict on him is more than the fear of Allah. So a hundred oaths by Allah on a lie he will give you, but not one by their Sitna Zaynab like they say. You can see that in the example of how Shi'ah went by flocks defending Sitna Zaynab in Iraq. The motivation and inspiration that took the Shi'ah from Iraq and from Hizbullah, and the sermons of their leaders is how they need to defend the monument (the grave of Sitna Zaynab).

الخوف الذي يحمل على ترك (Al-Khawf Allathee Yahmil 'Alaa Tark Waajib Aw Fi'l Muharram)

(واجب أو فعل محرم) is the second type of fear, which is fear that causes one to leave an ordain or to do a prohibition. This is not Shirk as many think, but this is Haraam. It is a Haraam type of fear to leave that which is obligatory like ordaining the good and forbidding the evil, with no proper reason or justification except fear of people. That is Haraam. Usually, this fear is a figment of one's imagination instilled by the Shaytaan. It is an imaginary fear or possibly at times it is a minute fear, but not sufficient for one to leave an ordain or to do a Haraam. For example, not speaking the truth, especially for those who the burden is on (the people who are of 'Ilm).

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُمْ مُّؤْمِنِينَ

﴿آل عمران: ١٧٥﴾

It is only Shaytaan that suggests to you the fear of his Awliyaa' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad sallallahu 'alayhi wa sallam)]; so fear them not, but fear Me, if you are (true) believers. (Surat Aali 'Imraan: 175)

Hadith Abu Sa'eed al-Khudri radhiyallahu 'anhu:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا يَمْنَعَنَّ أَحَدُكُمْ هَيْبَةَ النَّاسِ أَنْ يَقُولَ فِي حَقِّ إِذَا رَأَاهُ أَوْ شَهِدَهُ أَوْ سَمِعَهُ

Let not the fear of people stop you from speaking or testifying to that which you know of truth. It is in the Silsilah Saheehah (السلسلة الصحيحة).

This Hadith deters one from not speaking the truth and makes it Haraam. That is basically why we call a certain category of people the cowards of the Ummah, because even if it means loss of wages, fear of being hit or cursed or losing followers, that is not the type of fear that you can remain silent in. This Hadith is talking about those who refuse to speak the truth, so imagine how it is for those who are on the side of evil. If this is for those who do not speak the truth, then imagine those who testify and side with the evil. This is also an area where many go wrong. They read a quote or two of Ibn Taymiyyah or Muhammad Ibn Abdul-Wahhaab for example on fear, and then they declare half the Ummah Mushrikeen

Kuffaar. This type of fear that I just mentioned is Haraam, but it is not Shirk unless it gets to the level we spoke about in number one.

Number three is al-Khawf Minallahi Ta'aala (الخوف من الله تعالى), which is fear of Allah subhaanahu wa ta'aala. It is fear of Allah that contains with it love, honour, humility and reverence. That is the fear that is a Waajib and it is a Waajib only to Allah subhaanahu wa ta'aala. It is that you fear from the torment of Allah.

...ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾ ابراهيم: ١٤

“This is for him who fears standing before Me (on the Day of Resurrection or fears My Punishment) and also fears My Threat.” (Surat Ibraheem: 14)

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾ الرحمن: ٤٦

But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). (Surat ar-Rahmaan: 46)

Whoever establishes this fear and establishes it good, this is among the peak of Imaan and it is great unless it makes one despair and give up hope – then it has gone wrong.

The fourth type of fear is al-Khawf al-Jibillee (الخوف الجبلي), which is the natural type of fear. This is Mubaah (permissible) if there is an actual reason for it. For example, an enemy right in front of you and the sword is out, a lion right in front of you, you are in the middle of drowning or the house is shaking and collapsing. This is the fear that Allah refers to in relation to Musa in Surat al-Qasas:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ... ﴿٢١﴾ القصص: ٢١

So he escaped from there, looking about in a state of fear. (Surat al-Qasas: 21)

Even though it is not considered Shirk, there is another aspect to it. The stronger one's Imaan is, the less he will have of this type of fear. You have some of the Salaf who made Sujood and a lion is over their heads breathing over them. They did not get scared.

Allah quotes Musa as afraid one time, but towards the end of his Messagehood when Bani Isra'eel were hesitant, Allah says:

قَالَ كَلَّا ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ الشعراء: ٦٢

[Musa] said: "Nay, verily! With me is my Lord, He will guide me." (Surat ash-Shu'araa': 62)

He was at the utmost of Imaan.

SHIRK IN HOPE

The next type of Shirk is Shirk ar-Rajaa' (شرك الرجاء), which is Shirk in hope (Rajaa'). This is to have hope in a creation in a matter that you should only have hope in Allah in. It is those who have hope in creation in matters that only Allah can provide, like for example providing a child, doing a curse or something that is only under the will and control of Allah. This is major Shirk that takes one out of Islam. Going to a doctor is means, and that is not associating a doctor in the level of Allah. That is not believing the doctor in himself can cure or has supernatural powers, or a doctor in the West Coast of the universe can cure someone in the East Coast. With no means available, that becomes Shirk. If he goes and gives you medication, that is not Shirk right there.

SHIRK IN RUKOO' AND SUJOOD

Another example is Shirk in Rukoo' and Sujood. Whoever makes Salah, Sujood or Rukoo' (prostration or bowing) to any creation other than Allah in submission, subordination and surrender, in Ibaadah and in love, has made major Shirk.

... لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ
تَعْبُدُونَ ﴿فصلت: ٣٧﴾

Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him. (Surat Fussilat: 37)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا
شَرِيكَ لَهُ... ﴿١٦٣﴾ ﴿الأنعام﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Aalameen (mankind, Jinns and all that exists). He has no partner. (Surat al-An'aam: 162-163)

When they asked the Prophet Muhammad sallallahu 'alayhi wa sallam shall we prostrate to you, the Prophet sallallahu 'alayhi wa sallam said:

مَا يَنْبَغِي لِأَحَدٍ أَنْ يَسْجُدَ لِأَحَدٍ

One may not make Sujood to anyone else.

Note that we mentioned in matters of worship, whoever dismisses a matter of worship to other than Allah that belongs solely to Allah has committed major Shirk. We said that in the beginning as the definition of Shirk. So if one makes Sujood to another other than Allah, that is clear Shirk right there.

THE DIFFERENCE BETWEEN SUJOOD, RUKOO' AND QIYAAM

There is a very important detail and this is one of the matters that I want your undivided attention in. There is a very important detail many neglect to mention and you need to know it, which is the difference between Rukoo' and Sujood to other than Allah, Qiyaam and other matters that follow along in this. It makes a clear distinction for you to know the difference between the two. This is one important matter you only hear the big 'Ulamaa who mastered Tawheed mention.

If someone does Rukoo' or Sujood as Ibaadah to other than Allah and his intention is Ibaadah to other than Allah, he committed major Shirk and he is out of the fold of Islam. Pay attention to my wording – if someone does Sujood to other than Allah, then he committed major Shirk automatically. If one does Rukoo' to other than Allah, it is slightly different. We said major Shirk is to do an Ibaadah to other than Allah. It is to dismiss an Ibaadah to other than Allah, that only belongs to Allah subhaanahu wa ta'aala.

Sujood is an independent Ibaadah (worship) outside Salah. We have Sujood at-Tilaawah and we have Sujood ash-Shukr. These are outside of Salah and they are independent Ibaadaat. Rukoo' is only a worship in Salah. There is no independent Ibaadah in Islam that is called Rukoo' outside of Salah. If you see someone do Sujood outside Salah, you are going to say he is probably doing an Ibaadah of Tilaawah. He probably passed a verse of Sujood and he made Sujood. Or he probably got some good news and he is doing Sujood ash-Shukr. So Sujood outside of Salah is worship in itself and we have that established. On the other hand, if someone comes to us right here in front of me and does Rukoo' outside Salah, he is either crazy or he is an innovator because we do not have anything outside Salah that is Rukoo'. There is no Ibaadah.

The conclusion is whoever makes Rukoo' for someone other than Allah not considering it Ibaadah, then you cannot classify him as a Mushrik because it is not an independent Ibaadah in itself. As long as he does not do Sujood, because Sujood is an independent Ibaadah. Rukoo' is not an Islamic worship on its own, independently and outside of Salah. There is no such worship outside of Salah called Rukoo' and we said Shirk is to dismiss an Ibaadah that belongs to Allah to someone else. Rukoo' is not an Ibaadah so if someone does

Rukoo' independent of Salah, you call him a Muftadi'. It is part of an Ibaadah, but it is not an Ibaadah in itself. If someone does Rukoo' to Allah with no Salah, we will look at him and say what are you doing? He says I want to make Rukoo' to worship Allah. Is he really worshipping? No, he totally made something up and he is an innovator. There is no Rukoo' worship independent of Salah, unlike Sujood.

If he made Sujood outside of Salah, that is an Ibaadah right there. We know he is making Sujood ash-Shukr or we know he is making Sujood at-Tilaawah, so Sujood is an independent Ibaadah outside Salah. That has been established – that Sujood is an independent Ibaadah outside Salah and Rukoo' is not an independent Ibaadah outside Salah. If one makes Sujood to other than Allah, he dismissed an independent Ibaadah to other than Allah and that is major Shirk. But if he made Rukoo' without considering it Ibaadah, it is not Shirk because Rukoo' is not an Ibaadah independently.